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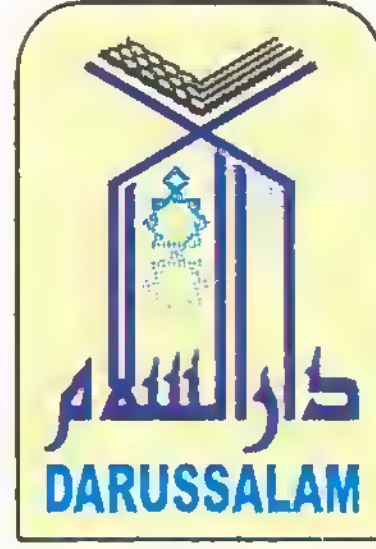
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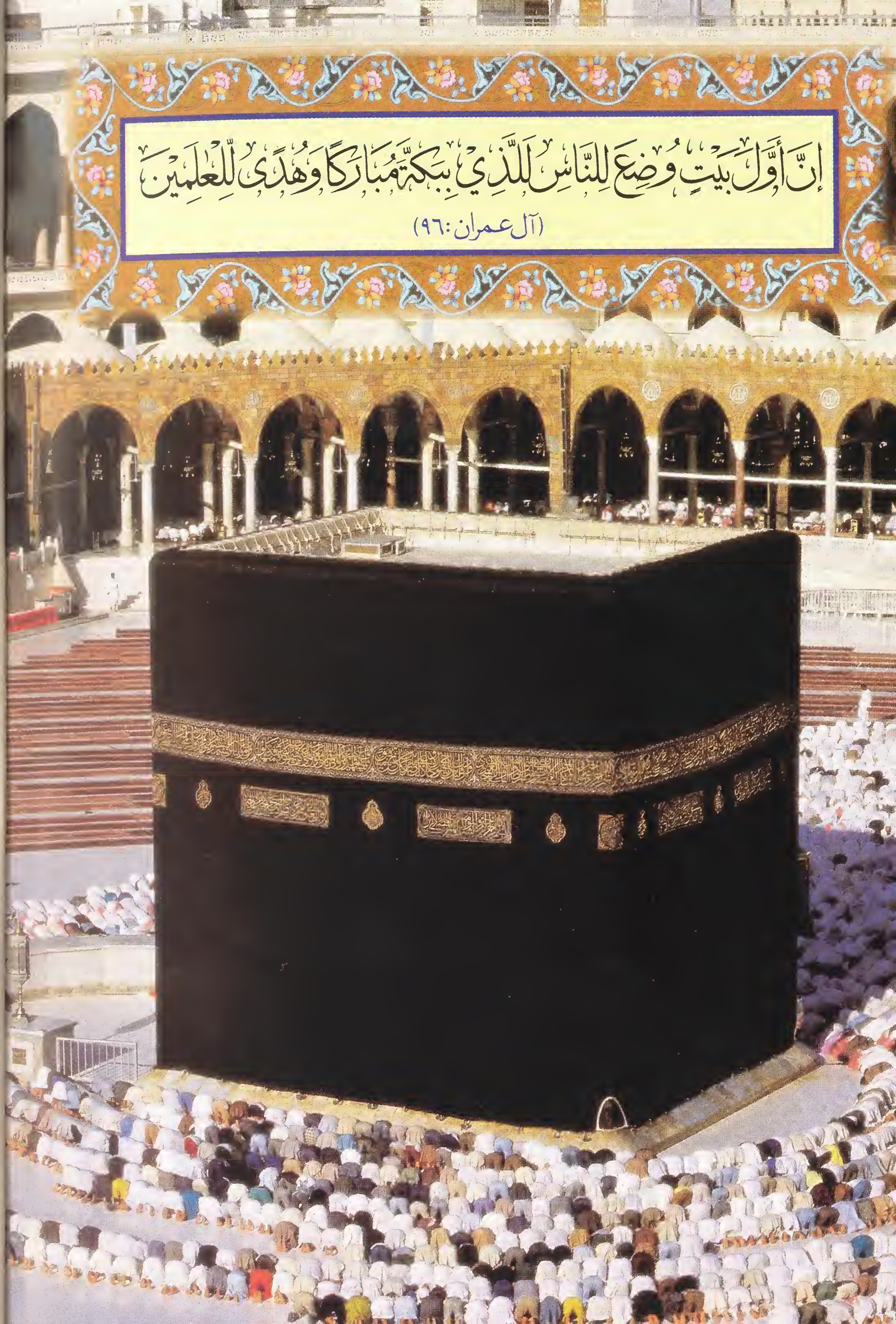
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إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ
(آل عمران: ٩٦)





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The Importance and Religious Status of Makkah Al-Mukarramah

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

Makkah is the holy land, the most beloved land to Allâh and His Messenger ﷺ, the *Qiblah* (direction faced in prayer) of the Muslims, the focus of their love and the place where they come together in pilgrimage. Allâh made it sacred and bestowed respect and sanctity upon it the day He created the heavens and the earth. In it is the Ka'bah, the first House set up for the worship of Allâh on earth. For the sacred House, Allâh set up a sanctuary so that it might be venerated, in which He created safety and protection even for the trees and plants, which should not be cut down or picked, and for the birds which are not to be disturbed. He has decreed that rewards for deeds in Makkah are greater than rewards for deeds done elsewhere, and prayer in Makkah is equal to one hundred thousand prayers elsewhere. It is from the greatness and sanctity of the House that Makkah takes its greatness and sanctity; and from the security of the House, Makkah derives its security – as Allâh says:

﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾ [آل عمران: ٩٧]

“...whosoever enters it, he attains security.”

[*Aal 'Imran* 3:97]

Allâh swears by Makkah as an indication of its great status, as He says:



﴿لَا أُقْسِمُ بِهَذَا الْبَلَدِ﴾ [البلد: ١]

“I swear by this city (Makkah).” [*Al-Balad* 90:1]

It was in Makkah that Allâh's Messenger ﷺ said:

“By Allâh, you are the best land of Allâh, the most beloved land of Allâh to Allâh. Had I not been driven out of you, I would not have left you.”^[1]

And it was reported that Ka'b ﷺ said: “Allâh favored some lands over others, and the most beloved land to Allâh is *Al-Balad Al-Haram* (the Sacred City).”^[2]

On the basis of the high status and the great esteem in which Makkah is held by Allâh, His Messenger ﷺ and all the Muslims, we have written this book, hoping that Allâh will accept it as a righteous deed and that He will benefit thereby the Muslims who read it. We have striven our utmost to report the *Sahih* (sound) *Ahadith* and the strong reports; if we have succeeded, it is by the grace and bounty of Allâh.



^[1] *Ahmad* (4/305), *Ad-Darimi* (2513), *At-Tirmidhi* (3925) and *Ibn Majah* (3108) from 'Abdullah bin 'Adi bin Al-Hamra'. Classed as *Sahih* by Shaikh Al-Albani in *Sahih At-Tirmidhi* and *Sahih Ibn Majah*.

^[2] Part of a lengthy narration reported by Al-Baihaqi in *Ash-Shu'ab* from Ka'b At-Tabi'i. The men of its *Isnad* (chains) are *Mawthuq* (trustworthy) (3740). See *Tahqiq Ash-Shu'ab*, published in India, no. 3465.

The Sanctity of Makkah

Makkah is known as the Sacred City (*Al-Balad Al-Haram*). It is clear from the words of Allâh's Messenger that Makkah has been sacred from the time Allâh created the heavens and the earth.

Abu Hurairah رضي الله عنه narrated that when Allâh granted His Messenger ﷺ victory over Makkah, Allâh's Messenger ﷺ stood up before the people and praised and glorified Allâh, then he said:

“Allâh kept the Elephant away from Makkah, and He gave His Messenger and the believers authority over it. Fighting therein was never permitted to anyone before me; it was only permitted to me for a brief part of one day, and it will never be permitted for anyone after me. Its game should not be chased, its thorny bushes should not be uprooted and things that are dropped therein should not be picked up except by one who makes a public announcement. One whose relative is murdered has the option either to accept compensation for it, or to retaliate.”

Al-'Abbas رضي الله عنه said: “Except *Al-Idhkkhir*,^[3] O Messenger of Allâh, for we use it in our graves and in our homes.” He said: “Except *Al-Idhkkhir*.” (Agreed upon)^[4]

^[3] *Al-Idhkkhir*: a fragrant plant like palm fibres or raffia.

^[4] *Al-Bukhari* (2434), *Muslim* (1345).

The Boundaries of the Haram (Sanctuary)

The first one to set up boundaries for the *Haram* was Ibrahim Al-Khalil عليه السلام.

Ibrahim عليه السلام set up boundary markers for the *Haram*, as shown by Jibril عليه السلام, which were not moved until during the year of the Conquest, Allâh's Messenger ﷺ sent Tamim bin Asad Al-Khuza'i to renew them. Then they were not moved until the time of 'Umar bin Al-Khattab رضي الله عنه, when he sent four men from Quraish to renew them.^[5]

When Allâh made the Sacred House holy, He also made it a place of safety and security even for the birds and trees. And He decreed that the reward for deeds done there would be greater than the reward for deeds done elsewhere. The *Haram* is a circle around Makkah Al-Mukarramah, some parts of which are closer than others. Signs have been set upon the main roads leading into Makkah, which are as follows:

- 1- On the Jeddah road from the west: Ash-Shumaysi (Al-Hudaibiyah), which is 22 km away.
- 2- From the south: Ida'at Libn,^[6] on the Yemen road coming from Tihamah, which is 12 km away.

^[5] Reported by Al-Azraqi in *Akhbar Makkah* (2/129).

^[6] *Ida'ah* means land, *Libn* is the name of a mountain.